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**RACISM HAS NO PLACE IN THE MIDDLE-EARTH
AND *THE LORD OF THE RINGS***

In Partial Fulfilment of the Requirements for the Bachelor Degree

Submitted by

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Thesis Statement: *The Lord of The Rings* is a trilogy of books with over 150 million copies sold, according to Dr Thomas Shippey the book had its name written into both of English and world literature since the very first day it was published. Racism has been one of the biggest and endless problems of world history, and its relationship between the races in the Middle-earth which was created by J.R.R Tolkien has been debated for years. To show if racism really exists in this imaginary world, Middle-earth needs to be explored in a detailed fashion. In my thesis, I will make a detailed explanation of the issue of racism, and show if it really exists in the imaginary world of the Middle-earth, and *The Lord of The Rings*, by giving the arguments of different authors, literary critics, and J.R.R. Tolkien who is considered as one of the most talented authors of literature history.

Topic: Racism has no place in The Middle-earth and *The Lord of The Rings*

Research Question(s):

- Why did some critics, political groups and countless intellectuals regard J.R.R. Tolkien's imaginary world, the Middle-earth, as a racialized universe? Did Tolkien, by using the term "race" try to show us that he created a world in which racism exists?
 - What are the races that live in this imagery geography?
 - What did J.R.R. Tolkien actually indicate by using the term "race"?

Key Words: race, darkness, colonization, racism, Middle-earth, The One Ring, battle, colour

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DECLARATION

This thesis is a presentation of my original research work. Wherever contributions of others are involved, every effort is made to indicate this clearly, with due reference to the literature, and acknowledgment of collaborative research and discussions.

Oğuzhan Yalçın

Signature

APPROVAL

....../....../2015

I certify that this thesis satisfies all the requirements as a thesis for the Bachelor degree of Western Languages and Literatures.

Prof. Dr. Ali Güneş
Head of Department

This to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the Bachelor degree of Western Language and Literatures.

Thesis Supervisor
Asst. Prof. Dr. Edona Llukacaj

LIST OF ABBREVIATIONS

In this thesis, there are abbreviations which refer to different word groups, or texts which were written by J.R.R. Tolkien. You can find these abbreviations below.

<i>LOTR</i>	:	The Lord of the Rings
J.R.R.	:	John Ronald Reuel
WSC	:	Western States Centre
U.S.A.	:	United States of America
FOTR	:	The Fellowship of the Ring

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ABSTRACT

Ever since J.R.R. Tolkien created his mythical world of Middle-earth, scholars, critics, and intellectuals debated the hierarchy among races in it. As Tolkien saw the devastating effects of the World War II, the question of whether or not he reflected the real world in his imaginary one emerged. Therefore, there were always question marks about the racism in *The Lord of the Rings* and Middle-earth. Even though Tolkien does not directly establish a racist reflection of the world, and he seems to utilize “race” only as a tool, he always talks about the differences between the races in Middle-earth, and gives very specific features of these races to show how they differ from each other. This paper sees Middle-earth as a space which needs to be explored in terms of racism, and equality among races. The more I discovered the races in the Middle-earth, and how they are similar with the real world human races, the more my knowledge allowed me to look into *The Lord of the Rings* from a racist point of view. As *The Lord of the Rings* and *The Silmarillion* were the main sources of Tolkien’s great success in literature, I analysed these two works in this project to see whether or not he gave a racial message.

KISA ÖZET

J.R.R. Tolkien, kendi efsanevi dünyası olan Orta Dünya'yı yarattığından beri, bilim adamları, eleştirmenler ve aydınlar tarafından, yarattığı dünyanın içindeki ırklar arası hiyerarşi sebebiyle eleştirilmiş ve tartışılmıştır. Tolkien, İkinci Dünya Savaşı'nın yıkıcı etkisini yaşadığından dolayı, gerçek dünyayı kendi hayali dünyasında yansıtıp yansıtmadığı sorusu akıllarda yer almıştır. Bu sebeple, *Yüzüklerin Efendisi* ve Orta Dünya'da ırkçılık olup olmadığı konusunda sürekli soru işaretleri belirmiştir. Her ne kadar Tolkien gerçek dünyanın ırkçı bir yanmasına yer vermesede, Orta Dünya'daki ırklar arasında sık sık konuşmuş, ancak “ırk” olgusunu yalnızca bir araç olarak kullanmış ve ırkların arasındaki belirgin özelliklerden bahsederek nasıl birbirlerinden farklı olduğunu anlatmıştır. Bu akademik çalışma Orta Dünya'yı ırklar arasındaki eşitlik ve ırkçılık şüphesiyle araştırılması gereken bir yer olarak görmektedir. Orta Dünya'daki ırklar hakkında daha fazla bilgi sahibi olup, onların nasıl gerçek dünyadaki insanlarla benzer olduğunu gördükçe *Yüzüklerin Efendisi*'ne ırkçı bir bakış açısıyla bakmamda o kadar muhtemel oldu. Tolkien'in edebiyattaki büyük başarısının temel sebepleri *Yüzüklerin Efendisi* ve *Silmarillion* olduğu için bu projede bu iki eseri kullanarak Orta Dünya'da ırkçılık veya ırkçılığa dair bir mesaj olup olmadığını araştırıp analiz ettim.

INTRODUCTION

“Ash nazg durbatulûk, ash nazg gimbatul,
ash nazg thrakatulûk agh burzum-ishi krimpatul.”¹ (*Fellowship* 276)

Even though the concept of race is defined just as a term in biology by anthropologists, it is also seen as an invisible device to distinguish people in societies. Faye Harrison states that, it is used as the main tool of portrayal, and, as a result, the term “race” brings constitutional outcomes within society, such as stigmatized labour, forced exclusion, social segregation, and economic inequality (48). As in many societies there are various races which live together, the discrimination of races can cause chaos, and disturbance among people.

Why did some critics, political groups and countless intellectuals regard John Ronald Reuel Tolkien’s imaginary world, the Middle-earth, as a racialized universe? Racist and race-based elements have been observed by both fans and critics of Tolkien. Some critics accused J.R.R. Tolkien’s Middle-earth for being *racist*. This charge went further, and became a stereotype of good versus evil in Tolkien’s *legendarium*². As in the Middle-earth, and *The Lord of the Rings* Tolkien draws a thick line between good and evil, people who dislike this clear separation imagine they have seen a rigid demarcation between black and white people (Lewis 1). According to Leanne Potts, in 1977, for their young supporters, Italian fascists ran a Hobbit Camp. Even more, The neo-Nazi British National Party declared *LOTR* as a must-read while Charles John Juba, national director of Aryan Nations, reports that the movie version of *LOTR* is welcomed in his organization as it is “entertaining to the average Aryan citizen”. As mentioned before, this seems to continue as long as *LOTR* is read and analysed.

Dr. Stephen Shapiro, who is an expert in cultural studies, race and slavery, and teaches

¹This text is in the Black Speech of Sauron and Mordor. It was translated into Elvish script and carved onto the One Ring. Here it is in the common speech: “One Ring to rule them all, One Ring to find them, One Ring to bring them all and in the Darkness bind them.”

²The *legendarium* is the whole of J.R.R. Tolkien's works regarding his imagined world of Arda.

at the Warwick University in the United Kingdom, labelled *LOTR* trilogy as an ‘epic rooted in racism’. He states:

Put simply, Tolkien's good guys are white and the bad guys are black, slant eyed, unattractive, inarticulate and a psychologically undeveloped horde. We have a pure village ideal, which is being threatened by new technologies and groups coming in. I think the film has picked up on this by colour coding the characters in very stark ways. For instance, the fellowship is portrayed as uber-Aryan, very white and there is the notion that they are a vanishing group under the advent of the other, evil ethnic groups. The Orcs are a black mass that doesn't speak the languages and are desecrating the cathedrals. (Shapiro 2003)

But, is it correct that *LOTR* is a work in which racism exist? What did J.R.R. Tolkien actually indicate by using the term “race”? In the works that are examined in this thesis, when Tolkien creates a character, he uses the word “race” in order to define the character’s some important features. He never hesitated to use this word, but it had the actual meaning without the social, cultural connotation.

The characters which were created by Tolkien and labelled with their races, do not have any superiorities against the others. Nevertheless, this does not rule out the presence of “races”, and he uses the race of a character to locate him in Middle-earth. Therefore, as Tolkien was born and raised in Edwardian period in which racializing atmosphere existed, the question of whether or not he reflected this *racialism* in his magnificent imaginary world, Middle-earth, and his masterpiece *LOTR* remains.

Academic response to Tolkien’s accusation of including racism in Middle-earth and *LOTR* was unexpectedly reckless while many in popular culture reacted, and gave voice to their displeasure of Tolkien’s use of so called “racism” in work of his life. Hence *LOTR* novels were the main reason of Tolkien’s literary success, for most of this criticism they were used as base.

There are millions of people who read the books, saw the movies of *LOTR*, and when we look at the number next to *LOTR* movies’ revenues worldwide, we can see \$3,970,378,907 (IMDB). This is a perfect indication of how this masterpiece is respected and loved among

viewers in the world. Therefore, if the assertion that Tolkien integrated a racist ideology into Middle-earth probable, those who read the books or saw the movies, and enjoyed them may have been drummed the idea of racism into their heads. To have a clear idea of whether or not *LOTR* influenced the people in a racist way, more information will be provided.

Tolkien used both large and small ways that represent a rejection of racist ideas while creating his characters. But, apparently, *LOTR* trilogy of Tolkien involves a specific duality of East and West. In addition to that, the expression is always present between the races of Tolkien's characters from different races. Even though these characters have different separative features that come from their races, what makes *LOTR* most certainly not a racist work is the fact that so long as the characters learn about the others experimentally, many of them learn tolerance, and some of them become apprehensive to the transforming features of the others.

Stories of *LOTR* and Middle-earth have been described as atheistic, anti-women, racist and even childish by some critics even though the complex political and emotional issues in the text could be understood only by a few children. Even more, journalists such as Jennifer Murray blamed *LOTR* for making racism acceptable and heroic. In his essay "Oo, Those Awful Orcs", Edmund Wilson made the most vicious attack against *LOTR* with these bad descriptions in April 14, 1956. Tolkien was not shy away from addressing the charges against him and his work. In one letter to his publisher, Houghton Mifflin Co, he states that: "The only criticism that annoyed me was one that [The Lord of the Rings] 'contained no religion' (and 'no women', but that does not matter, and it is not true anyway)" (Letters 220).

Even though Tolkien's states in the introduction to *LOTR* that there is not any allegory in his work, sometimes the books were considered a clean allegory of Adolf Hitler and World War II, and *LOTR* was also "forbidden in Russia for long years because of 'the Darkness

coming from the East.’ [...] The censors regarded this as a clear reference to the totalitarian system in the USSR” (Grushetsky 233).

LOTR is rich in terms of imagery with the inclusion of concepts such as Good/Evil, Light/Dark, Black/White, East/West. These imageries are sometimes considered as used to refer their real discriminatory meanings rather than simple adjectives. Therefore, John Yatt from Manchester Guardian newspaper states that:

The Lord of the Rings’ is racist, [...] the races that Tolkien has put on the side of evil are given a rag-bag of non-white characteristics that could have been copied straight from a (British National Party) leaflet. Dark, slant-eyed, swarthy, broad-faced-it’s amazing he didn’t go the whole hog and give them a natural sense of rhythm. (Yatt 2002)

With his statement, Yatt offers to take a deeper look into the mythological qualities and symbolism of *LOTR*. This comment is not an appropriate one, especially if it is thought that, after reading this comment when a new reader who wants to ‘enter’ Middle-earth, and enjoy *LOTR* he will have second thoughts about it.

It is very important to understand what Tolkien meant with Middle-earth races, but the effects that these races have on the readers are important, as well. Even though Tolkien had an excellent command of English, and had no problems with expressing his thoughts, as long as the ideas of the readers are different, the different effects of these races on the readers are very normal. Therefore, no matter how much Tolkien rejects the idea of *LOTR* is the reflection of racialized atmosphere of Edwardian period, the readers’ world views, ideas and thoughts are unattached to Tolkien’s, and there will always be criticisms and displeasures about the racism in *LOTR* and Middle-earth.

Discovering the racial expression of Tolkien is important to understand the meaning of race in his works, and Middle-earth. If some kind of racial perspective of Tolkien is found in Middle-earth, it should not be evaluated only from a racist point of view, but also what means this perspective has. Because, when we look at Tolkien’s statements against the charges of his

work, we can easily see how he rejects the idea of racism, and he did not include this bigotry in *LOTR*. As mentioned before, he does not shy away from using the word “race” in his text, but it is obvious that he does not use it as the way he is charged to use. There is more than one reason why J.R.R. Tolkien created Middle-earth, and wrote *LOTR* books, but according to Prof. Rebecca Morgan, it can be concluded that primarily he wanted England to have an own mythology (Morgan “Tolkien and Lewis). Even Tolkien’s wish to create a mythology for England rather than the whole humanity was grounded on English ideology that sees England on top of the world and English people as the most superior race among all world races. It is necessary to say that he was a philologist, linguist, and folklorist who wanted his *LOTR* books and Middle-earth to imitate the style of national folklore. Again as being typical traits of mythology and folklore, some races are in competition with others. The continuous rivalry between the Elves and Dwarves³ are the result of this trait as well as distrust of people from other places just like the lack of confidence between The Men of the East and The Men of the West⁴. This paper’s main object is to determine if the characters from different races in Middle-earth represent any real world races, and with using these races, whether or not J.R.R. Tolkien create a racialized and racist universe of Middle-earth. By seeing Middle-earth as a world which is a product of Tolkien’s pure imagination, we can decide that he did not reflect the racist atmosphere, and the discrimination of racism of the real world in *LOTR* and Middle-earth. Using this critical point of view, this paper will explain J.R.R. Tolkien’s purposes of creating different races in Middle-earth.

³These two races of Middle-earth are always in conflict with each other, and characters from these races try to beat one another in every contest. For more information, see 5.2:Elves and 5.4:Dwarves.

⁴“The Men of the East” and “The Men of the West” never trust each other, and there is always lack of confidence between them even though they are from the same race. For more information, see 5.1:Men.

CHAPTER 2

2.1 John Ronald Reuel Tolkien

The writing of *The Lord of the Rings* is laborious; because I have been doing it as well as I know how, and considering every word. (1939)

John Ronald Reuel Tolkien (1892-1973) was born in Bloemfontein South Africa, and he was a major scholar of the English language, specialising in Old and Middle English. He became a professor of both English and Anglo-Saxon language at the University of Oxford, and stayed there until 1959. Before the World War II, he made a literary group with writers such as Owen Barfield, C.S. Lewis and Charles Williams. This group had many meetings, and in one of those literary meetings, J.R.R. Tolkien first started to think and work on *LOTR*. He wrote numerous stories including his most famous works of *The Hobbit* (1937) and *LOTR* (1954-1955) which are set in a pre-historic era in his imaginary world of Middle-earth. In this world, Men, Elves, Hobbits, Dwarves, Orcs and Half-Elven existed. Even though he was accused and blamed sometimes by English Literature establishment, he was also honoured and loved by millions of readers worldwide.

He went to Exeter College, Oxford in 1911, where he stayed, and worked on the Classics, Old English, the Germanic languages (especially Gothic), Welsh and Finnish, until 1913. With his failure in Classics, and success in philology, Tolkien changed his school from Classics to more convenient English Language and Literature.

In August 1914, the World War II broke out, but J.R.R. Tolkien did not join the army immediately unlike many of his contemporaries, but he returned to Oxford, where he worked and achieved a first-class degree in 1915. After his success in Oxford as a student, he finally decided to join the English army, and he was listed as a second lieutenant in the Lancashire Fusiliers. When he realized that he would be sent to France, on 22 March 1916, J.R.R. Tolkien and his girlfriend Edith married in Warwick, but this did not prevent him to be sent to France as a soldier.

After four months, he yielded to “trench fever”, a form of typhus-like infection, and was sent back to England in early November. He stayed in hospital in Birmingham for a month, but during these weeks, one of his closest friends had been killed in action. As a reaction against his war experiences, J.R.R. Tolkien had already begun to write some stories as we see in one of his letters, “...in nuts full of blasphemy and smut, or by candle light in bell-tents, even some down in dugouts under shell fire” (Letters 66).

By the time the World War II ended, J.R.R. and Edith Tolkien had already had their first son, John Francis Reuel, and Tolkien started to work as Assistant Lexicographer on the New English Dictionary, which is now known as the *Oxford English Dictionary*, and until 1925, when he became an English professor in Oxford University, he worked in a number of universities and institutions. During this time, Tolkien family had two more sons, Michael Hilary Reuel in 1920, and Christopher Reuel Tolkien in 1924.

J.R.R. Tolkien retired in 1959, and he and his wife, Edith, moved to Bournemouth. In the 1960s he was busy with the environmental issues that emerged in the world and his country because of his love of nature. The couple stayed in Bournemouth for twelve years and, on 22 November 1971 Edith Tolkien died. His wife’s death caused a devastating effect on Ronald, and he soon returned to Oxford to stay in the rooms provided by Merton College. On 2 September 1973, J.R.R. Tolkien died, and he was buried in the same grave with his wife. The couple is now buried in a single grave in the Catholic section of Wolvercote cemetery in the northern Oxford.

In 1997 *LOTR* trilogy was in the top three of British polls of the greatest novel of the 20th century, which were organised by Channel 4 / Waterstone’s, the Folio Society, and United Kingdom’s leading science fiction media magazine, SFX.

The publishing of *LOTR* as a trilogy in 1954 and 1955 caused a scandal, and shocked English literary critics in the sense that , J.R.R. Tolkien, being a “respected” English

Language and Literature professor, had produced a fantasy work. Although his another novel, *The Hobbit*, which was also set in Middle-earth, and is considered as the beginning of the events that took place in *LOTR*, was not layed stress on in terms of being rather a fairy tale. However, with *LOTR*, J.R.R.Tolkien showed everybody that he was strong-willed to complete his project of creating an imaginary world, Middle-earth, which he started with *The Hobbit*.

The wave created by *LOTR*, played an important role in the acceptance of fantasy as a respected literary genre. Fantasy writers that followed J.R.R.Tolkien could not give up on pretty much imitating him, and his imaginary world of Middle-earth.

After J.R.R.Tolkien's death in 1973, *The Silmarillion* (1977) which dealt with the first age of Middle-earth, was prepared to publishing by his son, Christopher Tolkien. During the 1980s and 90s, Christopher Tolkien tried to uncover a complete history of Middle-earth by collecting and publishing the unfinished handwritings of his father.

2.2 “Race” and “Racism”

“Race” is a term used in science which functions as a biological identifier of people in a society. According to Hartigan, even though the term itself is considered acceptable, it has an abstract function of separating groups of people in the society by using their primary innate capabilities and experiential dispositions (548). The Western States Centre in Portland, United States of America, defines the term race as “a false classification of people that is not based on any real or accurate biological or scientific truth” (2). So, according to WSC, scientific truth is not a valid source while we make a distinction between races. Again, they state that, “race is a political construction” (2) which means that, politicians used race as a tool in order to achieve their political goals. Finally, we can see the explanation of:

The concept of race was created as a classification of human beings with the purpose of giving power to white people and legitimize the dominance of white people over non-white people.(2)

When we look at the word “racism”, and what it means, we can see multiple terms related to racism. These terms are; “*prejudice, white racism, racist and racist society*”.

In *Random House Dictionary*, *prejudice* is defined as “an unfavourable opinion or feeling formed beforehand without knowledge, thought or reason” (1967).

Pat A.Bidol in his article about *white racism* argues that when white people combine their prejudice and power, they create white racism by stating “Power + Prejudice = Racism”.

When we move on to word *racist*, we can see a long and clear definition in *Educational & Racism* which is:

All white individuals in our society are racists. Even if a white is totally free from all conscious racial prejudices, he remains a racist, for he receives benefits distributed by a white racist society through its institutions. Our institutional and cultural processes are so arranged as to automatically benefit whites, just because they are white. It is essential for whites to recognize that they receive most of these racist benefits automatically, unconsciously, unintentionally. (1973)

In parallel to this definition, a *racist society* is defined in *Institutional Racism in America* as:

A racist society is one in which social policies, procedures, decisions, habits and acts do in fact subjugate a race of people and permit another race to maintain control over them . . . No society will distribute social benefits in a perfectly equitable way. But no society need use race as a criterion to determine who will be rewarded and who punished. Any nation which permits race to affect those who benefit from social policies is racist.

As the word *racism* itself has multiple definitions with the same ideas. According to Dr. Delmo Della-Dora:

Racism is different from racial prejudice, hatred, or discrimination. Racism involves having the power to carry out systematic discriminatory practices through the major institutions of our society.(1970)

In addition to this, U.S.A. commission on Civil Rights defined *racism* as:

Any attitude, action or institutional structure which subordinates a person or group because of their colour . . . Racism is not just a matter of attitudes; actions and institutional structures can also be a form of racism (1970).

With the guidance of these definitions and explanations about “race” and “racism”, J.R.R. Tolkien’s masterpiece of *LOTR* will be examined closely in order to prove that racism has no place in Middle-earth in which *LOTR* is set.

CHAPTER 3

3.1 Creation of the Middle-earth

3.1.1 Name

J.R.R. Tolkien did not invent the name “Middle Earth”. As a scholar of the Anglo-Saxon language, he was influenced by Greek myths as well as Old English, and he used Old English word of *middangeard*, and translated it as Middle-earth. This word was firstly transformed in the Middle English *midden-erd* and the Old Norse Midgard. The Greeks also had a similar place which is “the abiding place of men”, and they called it as οἰκουμένη (*oikoumenē*) (Letters, 151).

The people of the Middle-earth called it by many names. While the Elves called the place Endóre or Endor meaning "middle land", the Hobbits pictured it as the Outer Lands.

3.1.2 Creation

According to the first book of *The Silmarillion*, *Ainulindalë*, when everything was doomed to darkness and emptiness, there was only Eru, also called as Ilúvatar, who was a godly being. Ilúvatar’s first and simple thoughts became Ainur which was the descendants of the gods, and known as Holy Beings.

For Ainur, Ilúvatar built a palace in space which was known as Endless Rooms, and these immortal spirits became a holy chorus by learning how to sing in this palace. Ainur’s singing was so perfect that Eru used this holy music and chanting called "Music of the Ainur", or *Ainulindalë* in Elvish, to create the image of the universe, Eä.

Middle-earth’s image, Eä, was created by the songs, and all angelic beings played a role in this creation including Melkor, the most powerful of the Ainur, and a demonic spirit, who only sang war and clash songs. Since Eru was the Supreme Being, only he had the power to create the universe, and by his commands and words, Arda, also known as Middle-earth was created. Thereafter, while most of the Ainur stayed in Endless Rooms with Eru, and did

not leave there, those who played an important role in the creation of Arda, and wanted to be involved in the embodiment of it landed on Middle-earth.

Ainur that landed on Arda was divided into two groups: Valar (gods) and Maiar (half-gods). Valar were stronger than Maiar, and they were the forces of Eru. Valar were also in the second place, right after Eru in the Hierarchy of Spirits of Tolkien's myth. Even though the men called them as "gods", Valar were actually representatives of Ilúvatar, and they were mentioned until two titles as "Lords" and "Queens" of Valar. Lords of the Valar are:

- Manwë
- Melkor
- Ulmo
- Aulë
- Oromë
- Námo
- Irmo (Lórien)
- Tulkas

Queens of the Valar are:

- Varda
- Yavanna
- Nienna
- Estë the Gentle
- Vairë
- Vána
- Nessa

Originally, Melkor was the most powerful of Ainur, and a part of Valar. But he rebelled against his creator Ilúvatar, and committed himself to corrupt Arda. Therefore, he was sent away, and no longer accepted in Valar. Since then Melkor was called as Morgoth.

Maiar were not as strong as Valar, but they were still immortal spirits, and strong enough to shape Arda. Even though they were more crowded than Valar, only numerous Maiar's names were known and remembered in the history books. While some of the Maiar were corrupted by Morgoth, (Mairon, also known as Sauron), some of them defended the free people of Middle-earth to death (Olórin, also known as Gandalf). The Maiar are:

- Alatar
- Aiwendil (Radagast)
- Arien
- Curumo (Saruman)
- Eönwë
- Durin's Bane
- Gothmog
- Ilmarë
- Mairon (Sauron)
- Melian
- Olórin (Gandalf)
- Ossë
- Pallando
- Salmar
- Tilion
- Uinen
- Ungoliant

3.1.3 History

The time in Arda starts after it was created, and Ainur landed on it. Because of the fact that the sun and the moon which would be used in measuring the time were not created in the most of Arda's history, Tolkien uses Valarian years and Valarian ages as chronologic standards. Each Valarian year equals ten human years, and each Valarian age equals one hundred Valarian years, in other words one thousand human years. Middle-earth's history is divided into three time periods as Years of the Lamps, Years of the Trees and Years of the Sun. The Years of the Sun is also sub-divided into four ages. Although there are some contradictions in the various events and dates in Tolkien's writings, thirtyseven Valerian age (37.063 human years) passed from the creation of Arda to the end of the Years of the Sun (just after War of the Ring).

3.1.4 Summary of *The Lord of the Rings*

Three Rings for the Elven-kings under the sky,
Seven for the Dwarf-lords in their halls of stone,
Nine for Mortal Men doomed to die,
One for the Dark Lord on his dark throne
In the Land of Mordor where the Shadows lie.
One Ring to rule them all, One Ring to find them,
One Ring to bring them all and in the darkness bind them
In the Land of Mordor where the Shadows lie. (*The Lord of the Rings*)

The events that take place in *LOTR*, actually starts in *The Hobbit* which is considered as a prologue to *LOTR* after Bilbo Baggins “steals” the One Ring from Gollum. Bilbo owns the Ring for almost six decades, and at his 111th birthday, he throws a party. Most of his relatives are invited to the party as well as his old friend, the wizard Gandalf. While making his birthday speech, Bilbo announces that he is leaving everything he has including his house, Bag End, to Frodo. After his announcement, Bilbo shocks the guests by wearing the Ring and disappearing. When he returns home, he sees Gandalf is waiting for him, and Gandalf insists that Bilbo must remove the Ring, and leave it for his heir, Frodo before he leaves. This Ring has special powers; it makes the wearer invisible, as well as corrupting him. But making

invisible is just an insignificant power of the Ring when it is compared to the power of destruction the Ring has which only the Ring's master, Sauron, can unleash. After Bilbo gives the Ring to Frodo, he leaves Shire.

Frodo lives in Bag End for many years while keeping the Ring safe. The Ring shows one of his powers on Frodo just like it did to Bilbo; Frodo appears a lot younger than his actual age. When Frodo comes to his fifties, he becomes restive. In a beautiful day in Shire, the city in which Hobbits live, Gandalf comes to Frodo and tells him that he is in danger. He must leave Shire as soon as he can because Sauron, the master of the Ring, is aware of Frodo has the Ring, and wants it to conquer the Middle-earth. Sauron learns it by using Gollum, an evil Hobbit who murdered one of his friends back in the day to get the Ring for himself, and was cast away from Shire because of his crime. As a result, he turns into a weak creature that looks more of a monster than a Hobbit. Sauron tortures Gollum to learn the location of the Ring, and who has it. After many days in pain and torture, Gollum gives the names of "Shire" and "Baggins" which is the last name of Bilbo and Frodo. Gandalf tells Frodo that the Ring has a corrupting power, and whoever has it, and uses it except for Sauron will be destroyed by the power of the ring if they do not part with it. Furthermore, he tells Frodo that the Ring can only be destroyed in the fires of Mount Doom where it was forged. Frodo is scared by everything that Gandalf tells him, and tries to give the ring to Gandalf, but the wizard refuses to take the ring because if he takes it, even he will use it for his own good, and this will bring nothing but destruction to the Middle-earth. Frodo accepts the fact that it is his fate to carry the Ring out of Shire after Gandalf tells him.

While Gandalf tells everything about the Ring and Sauron, Sam Gamgee who is the closest friend of Frodo, eavesdrops them, and when Gandalf realizes it, he decides Sam to go with Frodo as a punishment, and tells them to meet him at Bree which is a town just outside of Shire. These two companions leave their villages to carry the Ring until Rivendell, in

which a strong elf lord, Elrond lives, and two more Hobbits, Merry and Pippin join them on their way to Elven land. When four Hobbits reach Bree, they find out that Gandalf did not come, and they meet Strider, who will turn out to be Aragorn, the heir of Gondor's throne, and he tells the Hobbits not to wait for Gandalf, because Sauron's forces are closer than they think. The group leaves Bree, and on their way to Rivendell, they are attacked by The Black Riders who are bodiless horsemen who want the Ring, and the riders injure Frodo from his chest with a toxic blade. Aragorn tries to save Frodo but his skills are not enough to cure Frodo, but Glorfiendel who is sent by Elrond to accompany the group comes and rescues Frodo with his extremely fast Elven horse.

When Frodo opens his eyes, he realizes that he is in Rivendell, and Gandalf is sitting right next to him. Frodo asks Gandalf why he was not in Bree, and finds out that Saruman who was once a wise pure wizard is corrupted by the Ring as well, and wants it for himself. Therefore he offered Gandalf to join him, but when Gandalf refused, Saruman kept him in the top floor of Orthanc which is a very tall castle, and Gandalf had to escape there with the help of eagles. Afterwards, a meeting is held in Elrond's house and representatives from all races are present in this meeting. In the meeting, it is decided that Frodo will take the Ring to the Mount Doom, and he will be joined by six other companions, Elven prince of Mirkwood Legolas, Dwarven master Gimli, heir of Gondor's throne Aragorn, Gondor's Ruling Steward's son Boromir, the wizard Gandalf, and three other Hobbits. These seven companions are known as "The Fellowship of the Ring".

As being the oldest and wisest of the group, Gandalf leads the companions through the mines of Moria, in which the dwarves were living. But when the FOTR reach the mines, they find out that goblins which are the servants of Sauron killed every one of the Moria dwarves. The companions try to escape without raising the Goblin's alarm, but due to the carelessness of Pippin, they wake the Goblins up, and have to fight them. The group fights well against the

goblins but the biggest danger in Moria is not the goblins, it is Balrog, a dreadful spirit, who was awakened by the dwarves. After Gandalf battles Balrog, both of the two falls into an abyss, and the FOTR finally find their way out of Moria mines. Aragorn becomes the new leader of the companions. He leads the group to Lothórien, and they meet Lady Galadriel of the elves, and she gives them some assistance.

The group leaves Lothórien, and in one of their rests, Boromir tries to persuade Frodo to give him the Ring in order to use it to destroy Sauron and his forces, but Frodo refuses and they fight. Since Boromir is a man and Frodo is a Hobbit, Boromir is a much stronger than Frodo, and Frodo uses the Ring to disappear and escape. Even though Boromir understands the mistake he did, Frodo does not answer his calls, and after he sees the corrupting effects of the Ring on Boromir, he decides to go to Mordor by himself. When faithful Sam realizes that Frodo decided to travel alone, he catches Frodo on a raft, and Frodo allows Sam to accompany him.

The group is ambushed by Orcs and uruk-hais, and Boromir is killed by arrows of the Orcs. He is given a hero's burial, because everybody knows he did not mean to fight Frodo, and take the Ring from him by force. Orcs are too much for the remaining of the FOTR, and Merry and Pippin are taken captive by Orcs. Legolas, Aragorn and Gimli pursue the Orcs with the hope of saving their Halfling (Hobbits are known as Halflings outside of Shire.) friends. During their pursue, the three warriors come across with the riders of Rohan. The riders tell the companions that they destroyed the Orcs near Fangorn forest, but they did not see any Hobbits. When the riders of Rohan attack the Orcs, Merry and Pippin escapes, and runs into Fangorn forest where they meet Treebeard the Ent. He is the oldest living form in the forest, and he and the other ents decides to fight with Saruman who destroys the forests to get fire, and make weapons for his Orc armies.

Legolas, Aragorn and Gimli follow the trails of the Hobbits into Fangorn forest, and they find out that Gandalf has come back to life as Gandalf the White. Gandalf tells everything has happened to him. He leads them to go to Edoras, the capital of Rohan, and help King Theoden who is under the spells of Saruman to gain his power back. Meanwhile Saruman is preparing an attack on Rohan. When Gandalf frees Theoden from the spells of Saruman, Theoden takes his people to Helm's Deep in order to block Saruman's relentless attack, and with the help of Gandalf and the riders of Rohan, King Theoden wins a big victory. On the other part, Ents destroy Saruman's land, and imprison him in Orthanc.

Frodo and Sam continue making their way to Crack of Doom. But they are followed by Gollum who still wants to have the ring. One night, they capture Gollum, and make him vow obedience. Therefore, Gollum forsakes his evil and returns to his old self, a likable Hobbit, Smeagol. He becomes the guide of Frodo and Sam in their way to Mount Doom. The three follow the road into the forests, but they unwittingly break the rules of Gondor by entering the borders of it. Faramir, Boromir's young brother captures them. After a short questioning, he releases the three by wishing them luck, and giving supplies.

After Faramir releases them, Gollum leads Frodo and Sam into a trap; he takes them to the lair of an ancient giant spider, Shelob. His plan is to victimize Frodo, and after Shelob eats Frodo, and spits the Ring out, he will go and get it for himself. Sam does not allow Shelob to eat neither Frodo nor himself, but Frodo is injured badly by the spider that Sam fears Frodo is dead. Sam takes the Ring, and decides to go and destroy it by himself. When Orcs come to steal Frodo's dead body, Sam realizes that Frodo is not dead but is merely drugged. He decides to pursue them to save his best friend, Frodo.

Even though Sauron's forces are beaten in Helm's Deep, he does not give up and plans to attack on Gondor. He gathers a deadly army to attack Minas Tirith, the capital of Gondor. Gandalf and Pippin arrive in Gondor to warn Denethor who is the Ruling Steward of the

kingdom. Meanwhile, Aragorn reveals himself to Sauron by using Palantíri⁵, and decides to go to Minas Tirith by following the Paths of the Dead⁶ in order to reach Gondor quickly and assist his people in Minas Tirith. Legolas, Gimli and a few troops of rangers join him. He goes to Paths of the Dead, and offers the dead army peace if they will fulfil their promise which they made ages ago to Isildur⁷.

King Theoden is given an urgent message by a courier of Gondor. In the message he sees that Minas Tirith is under attack, and needs Rohan's help. He gathers his army together and rides with his soldiers to Minas Tirith, but he does not help Merry to join his army. Merry is offered an illegal ride by a young rider named Dernhelm who will turn out to be Éowyn, Theoden's niece.

In Minas Tirith, Denethor is not happy with Faramir for having helped Frodo and Sam rather than taking the Ring from them, and bringing it to Gondor. He sends his son into a battle in which Faramir gets seriously wounded. Denethor goes mad, and rather than saving his son, he wants to set Faramir and his body on fire like his ancestors did. Pippin finds Gandalf in the walls of Minas Tirith, and tells him about Denethor's madness. Gandalf removes Faramir from fire, but Denethor sets himself alight and dies.

Rohirrim, Rohan's forces, arrives just in time to help Minas Tirith. They destroy a huge part of the Orcs' army, but King Theoden's horse was attacked by Nazguls⁸. Theoden falls beneath his wounded horse, and when the Lord of the Nazguls was about to kill Theoden, Dernhelm reveals herself as Éowyn and kills the Nazgul, but injures herself seriously because of the curse of Dark Lord. Meanwhile, Aragorn too comes to the rescue of

⁵Palantíri also known as Seeing-Stones were spherical stones used for communication in Middle-earth.

⁶This path was haunted by the souls of dead soldiers who promised Isildur to fight for him, but when they were needed, they did not come to Isildur's help, and they were cursed.

⁷Isildur was the second king of Gondor and Arnor. He was the one who cut Sauron's finger, claimed the Ring for himself.

⁸They are the most powerful servants of Sauron, and they were once mortal men; three of them great lords of Númenor.

Gondor. With the help of his army, Sauron's evil minions are defeated as mankind wins another victory over Sauron.

Aragorn heals Merry, Éowyn and Faramir. The remaining army moves out to Mordor in order to draw Sauron's attention while Sam and Frodo go deep into Mordor and Mount Doom. In the Black Gate of Mordor, Sauron's Mouth meets them, and shows them Frodo's personal objects such as his sword Sting, and tells them if they do not accept being slaves to Sauron, Frodo will be tortured. Gandalf does not believe him, and takes the objects from him to start the war. Sauron's army is much bigger than Aragorn's, but the everybody in man's army is ready to sacrifice themselves in order to give Frodo a chance while Sauron is kept busy and not aware of Frodo and Sam who go to Crack of Doom to destroy the Ring. The war grows desperate for the men, but eagles come to their rescue.

As Sam tries to rescue Frodo, Orcs start to fight and kill each other. This makes Sam's job a much easier, and he rescues Frodo. The two companions make their way up to Mount Doom. Gollum catches them, but Sam keeps him busy while Frodo goes to the Crack of Doom. Sam scares Gollum off and finds Frodo, but Frodo refuses to throw the Ring into the fires of Mount Doom and wears the Ring. Smeagol, however, comes back and hits Sam, and jumps on Frodo. He bites Frodo's finger off, and obtains the Ring. Gollum is so excited to have the Ring back that he does not realize how close he is to the edge, and falls into the fire with the Ring. Finally the One Ring is destroyed, and Mount Doom erupts with force. Sauron is defeated for good.

Frodo and Sam are rescued from the erupting volcano by the eagles. Every hero, every soldier gathers together in Minas Tirith. While Faramir wins Éowyn's heart, Aragorn marries Arwen. The company goes to Rohan to pay their respects in Theoden's funeral. After the funeral, Gandalf and the Hobbits start their journey back home. First they meet Saruman, who does not regret for what he did to Middle-earth, and Gandalf leaves him alone, then they make

their way to Rivendell to meet Bilbo. When the Hobbits reach the Shire, they find out that Saruman almost destroyed Shire, and rules it by force. With the support of Frodo, Sam, Merry and Pippin, The Shire Hobbits regain control and defeat Saruman. They restore the order in Shire with the magical powder which was given to them by Lady Galadriel back in Lothórien.

In the end of the novel, while Frodo retires, and goes to Elven land, Grey Havens with Bilbo, Elrond, Galadriel and Gandalf, the other Hobbits Sam, Merry and Pippin go back to Hobbiton⁹ to live their lives.

⁹ Hobbiton is a village which is roughly located in the centre of the Shire. It is the home of Bilbo Baggins, Frodo Baggins and Samwise Gamgee.

3.2 Races in the Middle-earth

Looking for an evidence for the existence of racism in Middle-earth is not an easy job. The races that share this mythical world have some characteristic differences, but Tolkien never disparages a race while talking about these differences. As the definition of racism has been given in the previous chapter, the races of Middle-earth do not punish or kill each other because of their skin colours or culture.

The word “race” equals the word “other” in Middle-earth, but it does not refer to only one race as while in *The Silmarillion* the story is mostly about the Elves, in *The Lord of the Rings*, the Hobbits and Men shape the fate of Middle-earth.

Each race has some superiorities and advantages as well as weaknesses. (i.e. while Dwarves are shorter than both the Elves and Men, they are stronger and tougher than the other races.) In today’s world, racism is a big issue, and mostly African black people are alienated because of their skin colours. They are born that way, and they cannot change it. But, how different are Orcs from Elves? Are the Orcs alienated in Middle-earth because of their dark skin colours as Dr Stephen Shapiro accuses Tolkien?

3.2.1 Elves

The 'Elves' are 'immortal', at least as far as this world goes: and hence are concerned rather with the griefs and burdens of deathlessness in time and change, than with death. (Letters 131)

The Elves are the eldest “race” that Tolkien created in Middle-earth. They are the first children of Eru, and most respected beings. This respect is not the result of Elves’ racial superiority as they are immortal and “First Born of Ilúvatar”, but it is the result of mutual respect between races just like a member of FOTR Dwarf Gimli and Elf-queen Galadriel created a spiritual bond. As Anderson Rearick states:

And as the eldest of races they demand a level of honored respect. Meanwhile the other races do stay true to themselves.... A bond is created that is not physical but emotional and spiritual. (869)

Therefore, having a moral superiority is not necessarily a feature of the Elves, as we can see in the bond of Gimli and Galadriel, even a Dwarf who is shorter and not as good looking as an Elf can have a moral superiority over other Elves which is totally opposite of *racism* that only deals with the physical appearances.

The beauty of Elves is matchless. They are immortal, and their knowledge is beyond other people of Middle-earth. The Elves live in different parts of Middle-earth, and they share their gifts of craft and language with other races as they learnt from Ainur. But the similarities between Elves and Men are more than the differences as Tolkien states, both Men and Elves are the children of Ilúvatar. J.R.R. Tolkien talks about the biological link between these two races in one of his letters:

I suppose the chief difficulties I have involved myself in are scientific and biological – which worry me just as much as the theological and metaphysical (though you do not seem to mind them so much). Elves and Men are evidently in biological terms one race, or they could not breed and produce fertile offspring ... But since some have held that the rate of longevity is a biological characteristic, within limits of variation, you could not have Elves in a sense ‘immortal’ – not eternal, but not dying by ‘old age’ – and Men mortal, more or less as they now seem to be in this Primary World – and yet sufficiently akin. I might answer that the ‘biology’ is only a theory, that modern ‘gerontology’, or whatever they call it, finds ‘ageing’ rather more mysterious, and less clearly inevitable in bodies of human structure.... Elves and Men are represented as biologically akin in this ‘history,’ because Elves are certain aspects of Men and their talents and desires, incarnated in my little world. (Letters 189)

Even though the Elves are known with their pure and beautiful souls, they also have flaws, and can be fooled and corrupted just like Dwarves and Men as Sauron gave the Elves Three Rings, and bounded these rings to the One Ring to control the Elves as well as the other peoples of Middle-earth (*The Lord of The Rings*, Appendix B, 1083).

In Middle-earth’s hierarchy, Elves are on top of every other race in, but after the Third Age when the world is changed and spoiled after Sauron’s vicious attacks on free peoples of Middle-earth, only a cooperation of Elves, Men, Dwarves and Hobbits can restore the order, and bring Golden Age back to Arda that begins the Fourth Age. We see, again, even though

Tolkien uses the term “race”, he does not make different races kill each other, but work in harmony to bring order, peace, beautiful days back to the world.

3.2.2 Men

Men are the second children of Eru. They are much like the Elves, but unlike the Elves, Men are not immortal, and they will die: “Men should seek beyond the world and should find no rest herein” (*The Silmarillion* 41). Actually being mortal is one of the gifts that Ilúvatar gave to mankind as they will find peace when they die after many honourable involvements in the battles. This is the biggest difference between the Men and the Elves.

Elves and Men are the representatives of purity and strength, and they built alliances while fighting against the dark forces which were caused by Morgoth. While some of Men (Edain) settled in Northwest with Elves, and remained uncorrupted, some of them (Easterlings) moved to Umbar, and settled there, and joined Sauron’s forces during the war in Minas Tirith by betraying Gondor.

The Men started to form competitive groups by settling in various regions of Middle-earth; those near Northeast are known as Haleth that settled in woodlands while Edain formed strong and close bounds with the Elves. Remaining humans settled in the East and are called Easterlings. Even though they were given the gift of mortal doom and promised a part in the “Second Music of Ainur” Men strayed away from Eru’s path.

The Edain learnt the art and craft of the Elves, and with the help of their knowledge, they became superior to the other Men groups and they expanded their life-span while their heights increased to match the Elves. The wood people, Haleth, had a primitive life while talking only a few words. But in the realms of the West their time was brief and their days unhappy (*The Silmarillion* 100). Easterlings were the last of Men groups who were not familiar to the culture and inhabitants of the West. They had sallow skin, dark hair and eyes, long and strong arms, and they made alliances with the Dwarves more than with Elves, as

well as with other Men (*The Silmarillion* 157). They sought more lands in West and Morgoth offered it in return of their alliance. The Easterlings did not know Morgoth was evil, but by the time they realized it, it was already too late:

His design was accomplished in a manner after his own heart; for Men took the lives of Men, and betrayed the Eldar, and fear and hatred were aroused among those that should have been united against him. From that day the hearts of the Elves were estranged from Men, save only those of the Three Houses of the Edain. (*The Silmarillion* 195)

Edain become the dominant group of Men, and they break down into three houses: the House of Beor, House of Marach, and House of Haleth. In *The Silmarillion*, the noblest human members come from these houses with the names of Hador Goldenhead, Túrin, and Eärendil Halfelven.

Hador has the characteristics of his house as he is bold and steadfast, quick to anger, yellow-haired, and blue-eyed (*The Silmarillion* 148). On the other hand, Túrin is the opposite of Hador. He has dark hair and grey eyes just like the Elves, shrewd, and long-sited (*The Silmarillion* 148). Eärendil has a great beauty, strong and bold, and “the light was in his face as the light of heaven, and he had the beauty and the wisdom of the Eldar and the strength and hardihood of the Men of old” (*The Silmarillion* 241).

Even though the separation of these three houses seem like the idea of “three races of Europe” that emerged in England in the 1930s, Dimitra Fimi admits that this separation is “not consistently applied in all texts of the legendarium” (145). The racial stereotypes of the century seem to be used by Tolkien in order to put his characters in a similar ethnic group, but he does not use these stereotypes to show superiorities or inferiorities of each group. Middle-earth’s social structure is determined by the behaviours and individual choices to do good or evil things, not by the physical appearances. Even Sauron, who is the loyal servant of Morgoth, the founder of evil in Middle-earth, was created as a Maia but then became the victim of Melkor’s corrupting influence: “In the beginning of Arda, Melkor seduced him to

his allegiance, and he became the greatest and most trusted of the servants of enemy" (*The Silmarillion* 39).

The basis of Tolkien's hierarchy is moral decisions, not the physical appearances, but as their name suggests, does Tolkien praise the Men of the West while slandering the Easterlings as the people of the West in today's world do to the Eastern people? In *The Two Towers*, Tolkien defines Easterlings as: "they are differentiated by their body markings, black eyes, long black hair, gold rings in their ears, red paint on their cheeks, swarthy, with brown skin, were bold and grim, and fierce in despair (317). As Easterlings' body color is brown, the readers may see it as a proof of racism in *LOTR*, but Númenóreans who come from Edain's ancestry, are rewarded with longer life than normal human beings by Eru because of they are praised and loved too much, share the same feature. Again Easterlings are not liked by the rest of the Men, and other races because of their choices of joining Sauron's army to conquer the Middle-earth. In *The Two Towers*, we can see how Samwise Gamgee wonders why these men fight against their own kin:

For a moment he caught a glimpse of swarthy men in red running down the slope ... Then suddenly straight over the rim of their sheltering bank, a man fell, crashing through the slender trees, nearly on top of them. He came to rest in the fern a few feet away, face downward, green arrow-feathers sticking from his neck below a golden collar. His scarlet robes were tattered, his corslet of overlapping brazen plates was rent and hewn, his black plaits of hair braided with gold were drenched with blood. His brown hand still clutched the hilt of a broken sword.

It was Sam's first view of a battle of Men against Men, and he did not like it much. He was glad that he could not see the dead face. He wondered what the man's name was and where he came from; and if he was really evil of heart, or what lies or threats had led him on the long march from his home; and if he would not really rather have stayed there in peace. (317)

Sam's thoughts and wonderings about this fighting of Men against Men shows gives the readers some important messages about J.R.R. Tolkien's anti-evil ideas. Southrons and Corsairs who are also Men, and attacking to Gondor with the motivation of getting their own

lands from Gondor with the help of Sauron are also hated among peoples of Middle-earth, and Gondor has to defend itself at all costs including killing them.

The people of Middle-earth may be distinguished by their culture, alliances, territories by Tolkien, but he does not make any more value statements as they are made in *racism*. Furthermore, when the Golden Age starts at the beginning of the Fourth Age, neither Rohan nor Gondor aims to exterminate these groups. Easterlings, Southrons and Corsairs are given a chance to prove their own worth to Middle-earth by contributing as much as they can.

3.2.3 Hobbits

[The One ring] passed into a far distant country, even to the land of the Periannath, the Little People, the Halflings, who dwelt in the west of Eriador. And ere that day they had been held of small account by elves and by men, and neither Sauron nor any of the Wise save Mithrandir had in all their counsels given thought to them. (*The Silmarillion* 303)

Hobbits are not an important part of the story in *The Silmarillion* as they are only mentioned in the last page of the book. But, in *LOTR*, Frodo, a Hobbit, is the one who bears the Ring to Mount Doom, and his loyal friend, another Hobbit, Sam is his fearless friend in this journey. Therefore, the Hobbits shape the fortunes of all in Middle-earth. Even though the Hobbits are small creatures, and outside of Shire mostly known as “Halflings”, since J.R.R. Tolkien celebrates the inner feelings and individual choices rather than physical appearances, it is mentioned in *The Silmarillion* that: “help oft shall come from the hands of the weak when the Wise falter” (*The Silmarillion* 301). Even Gandalf who is one of the wisest characters in Middle-earth is surprised by the courage and toughness as he says in *The Fellowship of the Ring*: “And as far as I know there is no Power in the world that knows all about hobbits... soft as butter they can be, and yet sometimes as tough as old tree-roots” (73). Again Tolkien criticizes the racial stereotypes as showing the reader how a Maia, the wise wizard Gandalf, misjudges a physically weaker race and surprised by the toughness of it. The Hobbits are the biggest metaphor in Middle-earth to show racism has no place in this mythical world.

It is written in *LOTR* that they have lost their genealogical features of how the Hobbits and Men were related to each other. There are three breeds of Hobbits: Harfoots, Stoors and Fallohides. Tolkien talks about them in *The Fellowship of the Ring*:

The Harfoots were browner of skin, smaller, and shorter, and they were beardless and bootless; their hands and feet were neat and nimble; and they preferred highlands and hillsides. The Stoors were broader, heavier in build; their feet and hands were larger, and they preferred flat lands and riversides. The Fallohides were fairer of skin and also of hair, and they were taller and slimmer than the others; they were lovers of trees and of woodlands. (Prologue 3)

Moreover:

The Hobbits of that quarter, the Eastfarthing, were rather large and heavy-legged, and they wore dwarf-boots in muddy weather. But they were well known to be Stoors in a large part of their blood, as indeed was shown by the down that many grew on their chins. No Harfoot or Fallohide had any trace of a beard. (Prologue 6)

Even though these differences between three Hobbit breeds, they all live in and work together in the land of Shire. In *Peoples of Middle Earth*, Tolkien talks about the similarities between the Men and Hobbits even though they are physically different:

Hobbits on the other hand were in nearly all respects normal men, but of very short stature. They were called 'halflings'; but this refers to the normal height of men of Númenorean descent and of the Eldar, which appears to have been about seven of our feet. Their height at the periods concerned was usually more than three feet for men, though very few ever exceeded three foot six; women seldom exceeded three feet. They were not as numerous or variable as ordinary Men, but evidently more numerous and adaptable to different modes of life and habitat than the Drûgs, and when they are first encountered in the histories already showed divergences in colouring, stature, and build, and in their ways of life and preferences for different types of country to dwell in. In their unrecorded past they must have been a primitive, indeed 'savage' people, but when we meet them they had acquired many arts and customs by contact with Men, and to a less extent with Dwarves and Elves. [...] (12)

Despite the fact that Tolkien personally loved these little people of Middle-earth, again, he makes them commit a sin by living isolated from outside of Shire, and this leads the destruction of their lands by the hands of Saruman in *The Return of the King*. But when Sam remembers the gift of magical dust that Galadriel gave him back in Lothlórien, he uses it to

enable the trees grow much faster than the normal speed, and the children who are born in this era including Sam's own daughter Eleanor, have Elvish blonde hair. With the help of Elves, Hobbits save their beloved land Shire. This shows that, again through the unity of different cultures and races, peace is brought back in Middle-earth.

Bree is a town which is just outside of Shire, and in this town the Prancing Pony Inn serves people from different lands with different races. This place is an open space for everybody in Middle-earth, and strangers are welcomed here. Moreover, they are respected in the sense that they share their own culture with telling stories, and singing folk songs. With the harmony of differences Bree has, when Saruman corrupts and easily suppress the citizens of Hobbiton by force, this town stays uncorrupted and untouched.

3.2.4 Dwarves

Dwarves were not created or sculpted by Ilúvatar as Aulë did not want to wait for the first children of Ilúvatar to teach his lore and crafts, and he made the first Seven Fathers of the Dwarves secretly under the mountains of Middle-earth. Even though Aulë had the power of making the Dwarves, only Ilúvatar was capable of giving life. Therefore, when he understood his mistake, Aulë went to Ilúvatar to offer his creations to do with as he would, including the destruction of Dwarves, but Ilúvatar accepted the Dwarves and gave them the life of their own. But, since Ilúvatar did not want Dwarves to come to Arda before his beloved Elves, he decided that "the Seven Fathers should sleep in the underground and should not come forth until the Firstborn had awakened" (*The Silmarillion* 54).

In *The Silmarillion* Dwarves are described as:

Since they were to come in the days of the power of Melkor, Aule made the Dwarves strong to endure. Therefore they are stone-hard, stubborn, fast in friendship and in enmity, and they suffer toil and hunger and hurt of body more hardily than all other speaking peoples; and they live long, far beyond the span of man, yet not forever... (45)

Again, in one of his letters, J.R.R. Tolkien explains the place of Dwarves in Middle-earth, and why they are in the underground:

The dwarves are a different case. They are a hard thraven folk for the most part, secretive, acquisitive, laborious, retentive of the memory of injuries (and of benefits), lovers of stone, of metals, of gems, of things that grow and take shape under the hands of craft rather than of things that live by their own life. But they are not and were not ever among the workers of willful evil in the world nor servants of the Enemy, whatever the tales of Men may later have said of them; for Men have lusted after the works of their hands, and there has been enmity between the races. But it is according to the nature of the Dwarves that travelling, and labouring, and trading about the world they should use ever openly the languages of the Men among whom they dwell; and yet in secret (a secret which unlike the Elves they are unwilling to unlock even to those whom they know are friends and desire learning not power) they use a strange slow-changing tongue....” (*The Peoples of Middle-Earth* 21-22)

It can be understood from this quotation that, Dwarves are the artists of the underground in Middle-earth. Therefore, just like any other artist, they love smithcraft and what they create from stones rather than jewels or gold that they mine. But yet again, they are not flawless. Their love of delving deeper and deeper prepares the horrific end of Dwarves in Moria, Khazad-dûm as Gloin laments:

Moria! Moria! Wonder of the Northern world! Too deep we delved there, and woke the nameless fear. Long have its vast mansions lain empty since the children of Durin fled. But now we spoke of it again with longing, and yet with dread; for no dwarf has dared to pass the doors of Khazad-dûm for many lives of kings, save Thrór only, and he perished. At last, however, Balin listened to the whispers, and resolved to go; and though Dáin did not give leave willingly, he took with him Ori and Óin and many of our folk, and they went away south. (*The Fellowship of the Ring* 290)

With this lament, once again how a group from a race that claims to be the toughest and flawless prepares its own end because of the greed of domination. In deeper places of Moria a Balrog who destroyed every single Dwarf in Moria, was awakened by the Dwarves while they were considering themselves as the dominant power and owner of the territory.

The harmony of differences plays another role in Dwarves’ unity of other peoples of Middle-earth as Gimli joins FOTR, and helps Aragorn and Legolas in their pursuit of the Hobbits, and wars in Rohan and Gondor. Even though, Dwarves and Elves do not like each

other because of the events that took place in *The Hobbit*, Legolas and Gimli become the closest friends in *LOTR*, as well as Galadriel and Gimli create a moral bond as Galadriel says: “He looked into the heart of an enemy and saw there love and understanding” (*The Fellowship of the Ring* 423). With the strong bonds of friendship between Legolas and Gimli, in the Fourth Age, Dwarves and Elves get much closer, and work together with mutual respect.

3.2.5 Orcs

In the movie version of *LOTR*, Peter Jackson went too far by showing the Orcs as dark-skinned creatures. This, of course led intellectuals like John Yatt to consider *LOTR* and Tolkien as racist. However, Orcs are never provided a feature as dark-skinned neither in *The Silmarillion* nor in *LOTR*. Being black is not a racial characteristic of Orcs. Only once in *The Silmarillion*, Tolkien says: “the black army of Orcs” (151). He means evil army which is supported by Dark Lord Sauron with the word “black”. It is a metaphor, because the Orcs are made to bring darkness to Middle-earth.

Originally, the Orcs were Men and Elves at the beginning of everything. Melkor captured Elves and Men, and corrupted them by means of torture and mutilation. That’s how Orcs were created, but still these Elves and Men were ready to be corrupted with their greed of power and evil inside them (*The Silmarillion* 50). As mentioned before, even Elves can be corrupted as well every other race in Middle-earth. Therefore, by creating Orcs as ugly, smelly and savage, Tolkien tries to show us once again how a corrupting effect the greed of power can have over humanity. When evil exists in somebody’s nature, through torture and and horrific experiences, almost everybody in Middle-earth can turn into a Orc like ugly creature just like a simple Hobbit Sméagol turns into Gollum, or can suppress this evil and greed by refusing the power of the One ring and remain as pure as angels like Galadriel does.

J.R.R. Tolkien uses the word “black” in many times to describe the elements related to Sauron as Black Speech, Black Riders and Black Lands. This use of the word “black” is not about the physical appearances, it is about the darkness that comes from evil and fear. In Middle-earth, darkness is a threat because servants of Melkor and Sauron can walk freely only at nights because of their fear of light.

Even when Sméagol falls into the fire of Mount Doom with the Ring, and destroys it by mistake, servants of Sauron, mostly the Orcs, are freed from the control of Sauron and start to run away rather than attacking the last army of Men:

The Captains bowed their heads; and when they looked up again, behold! their enemies were flying and the power of Mordor was scattering like dust in the wind. As when death smites the swollen brooding thing that inhabits their crawling hill and holds them all in sway, ants will wander witless and purposeless and then feebly die, so the creatures of Sauron, orc or troll or beast spell-enslaved, ran hither and thither mindless; and some slew themselves, or cast themselves in pits, or fled wailing back to hide in holes and dark lightless places far from hope. But the Men of Rhun and of Harad, Easterling and Southron, saw the ruin of their war and the great majesty and glory of the Captains of the West. And those that were deepest and longest in evil servitude, hating the West, and yet were men proud and bold, in their turn now gathered themselves for a last stand of desperate battle. But the most part fled eastward as they could; and some cast their weapons down and sued for mercy. (*The Return of the King* 139)

Even after all deaths, corruptions that the Orcs caused, neither the King Aragorn, nor Frodo from Shire look to kill any of them because of they are Orcs. Because in his works, J.R.R. Tolkien does not make his heroes win victories over Orcs not because they are ugly and dark-skinned but they are the servants of evil that bring fear with dark powers to the Middle-earth.

CONCLUSION

J.R.R. Tolkien uses generalizations that define the races in Middle-earth while repeatedly talking about the features of them and criticizing each race for their flaws and failures. While he engages the readers in a dialogue on the flaws and non-logical side of racial assumptions, Tolkien rejects the idea of differentiated races in non-fiction writings. He neither disparages any of races in Middle-earth nor praises one race by showing its superiorities to the other ones. He only highlights particular features of his characters with the aim of demolishing the racist assumptions of his own character. In Middle-earth, nobody is better than any other, every social hierarchy is questioned, and none of the groups is clearly culturally or historically superior to the others. The Fourth Age known as Golden Age of Middle-earth results from multicultural harmony and unity of differences as J.R.R. Tolkien puts emphasis on respect for the “Other”.

In Middle-earth, evil does not come from the cultural or historical differences, skin colours, or languages, it comes from those who succumb to the greed of power, and want to corrupt the world by conquering and enslaving all free people of Arda. As it happens in our world, this greed leads to the ends of Morgoth, Sauron, Saruman, Dwarves of Moria, and Gollum. As Rearick states: “Racism is a philosophy of power, but *The Lord of the Rings* functions with the Christian idea of the renouncement of power” (872). By creating the Orcs, J.R.R. Tolkien makes his final warning to the mankind to stop being the slaves of power as it corrupts anyone, and turns him into a monstrous evil, just like Orcs. The people of Middle-earth can attain salvation only by renouncing the power, and measuring individuals by their moral strengths and decisions.

J.R.R. Tolkien shows the readers that, individual choices are much more important than assumed characteristics as many Elves fall because their greed of power as well as strong Númenorian kings become slaves under the power of Sauron. Even though his characters

come from different cultures, territories and backgrounds, they work in harmony, fight for each other against the evil, and bring peace back to Middle-earth as an Elven prince Legolas, Dwarven master Gimli, heir of Gondor's throne Aragorn, Gondor's Ruling Steward's son Boromir, the wizard Gandalf, and four Hobbits come together to destroy the One Ring, and end Sauron's cruelty on untrammelled people of Middle-earth. This companion echoes the people in today's world who have different skin colours, cultures and languages but yet work together in harmony.

J.R.R. Tolkien talks about biological and spiritual link between Men and Elves may result in the half-elven in one of his letters, and in the end of his letter he says:

But I should actually answer: I do not care. This is a biological dictum in my imaginary world... Elves and Men are represented as biologically akin in this 'history', because Elves are certain aspects of Men and their talents and desires, incarnated in my little world. (Letters 189)

Even from this letter, and the presence of the children who have parents from both races, it can be understood that significant racial differences between people matter neither for Tolkien nor his fictional world of Middle-earth. Strong feelings and emotions can overcome everything including cultural and racial differences as Tolkien gives examples in his masterpiece over and over again just like Aragorn, a Men, and Arwen, an Elf, marry and live happily thereafter.

Members of every race in Middle-earth are very productive when they use the gifts which were given by Eru, but no race can save the world by its own. The peace can only be attained by the unity of peoples of Arda, and harmony of differences.

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